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chroniclers, besides the writings of Bandelier, H. H. Bancroft, Winsor, Bourke, and Gregg, and in this compilation the writer's ability to separate the wheat from the chaff is well displayed. But the principal part of the work is the result of personal observation in the main and tributary valleys of the Rio San Juan. Although the volume does not claim to be a scientific treatise, the archeologist may well rejoice in the possession of a hundred pages or more of accurate description of the vestiges of an ancient pueblo culture, which vandalism threatens soon to destroy.

Many of the author's conclusions are refreshing, for he rejects the old theory that the dwellers in the cliffs were other than the ancestors of our living Pueblos. He asserts, in accordance with newly discovered evidence, that the "Montezuma" of the Pueblos is purely mythic, and that New Mexico was not discovered by Cabeza de Vaca, but by the negro Estevan under Marcos de Niza.

Accompanying the descriptive text are three maps, a dozen excellent full-page heliotype engravings, besides some fifty-five half-tone plates illustrative mainly of cliff villages or of various features of their architecture, pottery, basketry, etc., from photographs by the author. The scientific value of the work will increase with its age. As a specimen of the book-maker's art it could scarcely be excelled.

F. W. HODGE.

Bibliography of the Algonquian Languages. By James Constantine Pilling. Washington: Government Printing Office. 1891 [1892].

What book can be drier, duller, or drearier than a catalogue of books? Even when the catalogue is excellent, even when it rises to the higher level of bibliography, and on this higher plane rises to the summit of excellence, how can it be interesting? The street directory is a most useful book, and so is the dictionary, and the gazetteer; but is it not a strain on the imagination to call these books interesting? They may be likened to our ticket agents at the transfer stations, to whom we hurriedly go in rain or shine or cold or wet and from whom we unconsciously expect instant and perfect attention to duty, and only become conscious of the man in the rare instances when the usual routine duty is not instantly and perfectly done. The bibliographer is our transfer man, and when he does his work thoroughly, completely, and unceasingly we are hardly conscious of his existence.

For more than twelve years the Bureau of Ethnology has had its

faithful transfer man unceasingly on duty. He is its bibliographer, and his name is James Constantine Pilling, the sixth of whose excellent bibliographies on Indian languages has recently appeared.

Beginning in 1879 with the preparation of a list of books giving information about Indian languages, the work grew and grew, and finally, in 1885, a fat quarto volume of 1,200 pages, the "Proof-Sheets of a Bibliography," was born. Had this been the end of the work begun six years before, it would still have been a worthy end. But it was not the end; it was rather the finish of but one chapter, the preparation and completion of which pointed the way to other and better chapters. The world gained a prosy but very useful document, and Mr. Pilling and the Bureau of Ethnology gained a valuable experience, which clearly pointed the way to a still more useful work, upon which he promptly entered.

The new work was classification and separate publication. When the work of collecting was begun nobody could guess how big a pile would be gathered. The publication of an unwieldy quarto and the quantity of material which flowed in after printing began showed clearly that classification must be begun. It was thereupon decided that a series of bibliographies should be prepared. Each one was to consist of a list, as complete as possible, of all the books, papers, manuscripts, magazine articles, reviews, etc., ever known or heard of, containing information about the language of some one group of North American Indians whose language was the same or simply variants or varieties of the same—in the language of the anthropologist, one linguistic stock. Now, there are fifty-seven such stocks, and the Algonquian bibliography before us is the fifth one that has been compiled by Mr. Pilling and published by the Bureau of Ethnology.

It is the largest and in some respects the most important of the series. It deals with those Indians with whom the whites were first and longest in contact and who dwelt in the regions now so thickly settled by the whites. If one would know the meanings of the Indian words scattered over all the northeastern and northern middle United States and around the Great Lakes and in Canada, here he will find the key to the literature. If he cares not for Indians or their language, he will find interesting details about early printing in New England and nearly a hundred fac-simile reproductions of title-pages of curious and rare old pamphlets and books in the rugged and forbidding gutturals of New England Indians; and even if book-making does not interest him, he can see here concrete illustrations of the grim religious views of our forefathers, and how de-

voted they were to the saving of red men's souls. Thanks to their zeal in this, they learned the Indian's language, manners, and customs, translated the Bible into his language, wrote pious primers and sermons in his tongue, and so unintentionally gathered and preserved material which the scholar can now use in formulating the laws of man's progress from savagery onward and upward through barbarism to civilization.

The 82 fac-simile title-pages scattered through this 600-page book are full of instruction. For the antiquary they are more, they are interesting. The writer who would make a good title-page can here find numerous examples—*not* to be followed. Witness the fac-similes of the title-pages of Adriaen van der Donck's Description of New Netherland, with its seal containing the frightful and frightened mammal that may pass for cat, fox, porcupine, or —?

The book called *The Hatchets*, printed at Boston in 1705, solves the title-page problem by having none at all; but beginning without it or dedication or introduction or preface or contents or anything, we have page 1, and without head-lines:

The Hatchets, to hew down the Tree of Sin,
which bears the Fruit of Death.

OR,

The LAWS, by which the Magistrates are
to punish Offences, among the *Indians*,
as well as among the *English*.

The writings of apostle John Eliot naturally occupy a conspicuous place in the work. These pious books, the outcome of a burning zeal to save pagan souls, have in our time become exceeding scarce and are eagerly sought and prized. Of the 1,000 copies constituting the first edition (1661-'63) of Eliot's Indian Bible and the 2,000 copies constituting the second edition (1680-'85), perhaps 100 more or less complete copies have survived two centuries. Mr. Pilling, who has pursued these bibles with an ardor only equalled by that of the apostle himself, has succeeded in discovering the location and history of 39 of the first edition and 55 of the second, a total of 94 copies. Of each of these 94 copies minute and detailed description is given, ending with the statement that "Further research will bring to light many more copies of the Indian bible." When we run over the prices paid in recent years for copies of these books, prices varying from \$50 to \$3,000, we may be pardoned for a little skepticism about the *many* yet to be revealed. Many Indian bibles were lost or destroyed during the Indian war of 1675-'76, and

this destruction became the incentive for a second edition. Eliot's Indian converts, called "praying Indians," like modern Indians, made known their wants, and the old man, full of zeal for the cause to which he had devoted his entire life, set about preparing for a new edition of the whole bible. Whatever may be said of his arguments, his zeal won—a zeal which wholly hid from him the humor of the statement that "thousands of souls, some true believers, some learners, and some still infants, all of them beg, cry, entreat for bibles, having already enjoyed that blessing, but now are in great want." In 1685, when nearly 80 years old, the venerable apostle saw the new edition of 2,000 copies completed.

Use of the Eliot bible ceased about the middle of the last century, and it is said but one man now living *can* and no man *does* read it. Yet it is a very poor specimen of an Eliot bible that will not sell for \$250. Thus we see this book utterly neglected for the purposes intended by its author, but eagerly sought for quite other purposes. It is not unique in this respect, and suggests a theme for those who think great libraries should keep useful books only, destroying the worthless trash.

No less than 57 pages of this elaborate bibliography are devoted to Eliot's writings, and so completely and fully is the field worked over and the golden grain extracted that even patient John Chinaman would starve over the tailings.

Of the 1,926 titles of printed articles embraced in this bibliography the compiler has seen and described from personal inspection 1,850, or 96 per cent. Of the remaining 4 per cent. quite a number no longer exist. Similarly Mr. Pilling has described from personal inspection 184 of the 319 manuscripts embraced in the list, or 57 per cent. Dealing with rare, old, choice, and highly prized books, access to which is sedulously guarded, has perhaps led to the printing of a few copies of this book as an edition de luxe on fine paper and with broad margins. It is only in this style of imprint that the beautiful fac-similes can be seen to their full advantage.

The bibliographies which have preceded this relate to the Eskimauan, Siouan, Iroquoian, and Muskhogean stocks, and the next following one relates to the Athapascan languages. Still others are in preparation, and it is earnestly to be hoped that the compiler, who in impaired health has lost neither heart nor interest in this laborious work, may be long spared to continue it and to realize his dream of a "Bibliography of the Indian Languages of North America."

MARCUS BAKER.